UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Faith that Can Save the World

By ARTHUR L. WEATHERLY

The Maelstrom of Europe

By P. M. MATTHÉEFF

Statement Regarding War Prisoners

By Hon. CHARLES NAGEL

Religion and the New Philosophy

By CURTIS W. REESE

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

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IN

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. XCI THURSDAY, MARCH 8, 1923 Number 2

PREPARATION FOR PRAYER

Prepare your hearts for prayer. You who have minds filled with anxiety and care, lay down your burdens and your worries. Take no thought for the morrow, what you shall eat and what you shall drink, and wherewithal you shall be clothed, for your heavenly Father knoweth that you have need of all these things, and no one can take you from His kindness while you trust in Him. The Lord is your shepherd; you shall not want if you will follow Him.

Prepare your hearts for prayer. You who are desperate with fear, who shrink before the dread of death, or suffering, or sorrow, relax your anguish, and trust yourselves within the everlasting arms. Fear not death, for whosoever loses his life in brave, courageous struggles for his fellow men shall find the life eternal. Death has no sting, the grave no victory for those who know the splendor of undying existence. Let not the fear of suffering appall you, for if you trust in those kind powers of mercy who minister to all who let them, there will come to you no pain greater than you can bear, but always you will find a way of escape provided into a fuller, richer and more understanding life. Fear not, for all the spiritual powers of goodness conspire to aid you when you put your trust in them.

Prepare your hearts for prayer. Give up the vain conceit of knowledge; forget the hoarded stores of petty wisdom. For God has hid the mysteries of life from the wise and understanding, and has revealed them unto babes. Except you become as little children you shall in no wise enter into the kingdom of heaven. Absolve your soul from doubt and infidelity, and let the light stream unimpeded in. Open your hearts trustfully and teachably that the glory of the life eternal may enter.

Prepare your hearts for prayer. You who are cherishing some hatred of a fellow man, some ugly, unforgiving malice in your soul, cast out now this twisted snag that thwarts your spirit's life. Forgive your brother, that you too may be forgiven. You who are glooming with a sense of guilt, in whom some sin unconquered rankles, turn now to the great Heart of Mercy; lay on Him your burden, and acquire peace.

Let us all pray together:

O Spirit of the Infinite Majesty and Glory that fills the Universe, we come to Thee with open hearts and childlike spirits, seeking new visions of the splendor of the life which Thou has given us. We wander far away from Thee. We are stiff-necked and stubborn; we are willful and self-conceited, and we have gone astray. We turn back in this hour to Thee, our source of life and strength and inspiration. Give us this day to see our visions more clearly than our eyes have ever seen them. Lift us up into the high exultancy of purpose shared with Thee. Teach us to take our task as Thou dost give it, day by day, sharing as far as meagre human hearts can share, the power and the glory that flow through us when we depend on Thee. We seek for peace—not for the dead forgetfulness that comes with loss of aspiration; not for the calm of lives that cease to struggle upward, but for the glad assurance that our lives are one with Thee, the knowledge that our little purposes may merge with Thine, so that, within our station, we may be serving valiantly a splendid and unconquerable cause of freedom and abundant life for all mankind.

Knit up our hearts together in this universal brotherhood. Grant us that we may more clearly see the far-flung vision, that we may catch new glimpses of the glory of unending struggle upward toward a fuller universal life. We reach out hands of supplication for Thine aid. Be with us daily in our hours of need. Grant us continuing openness of heart and mind, that our lives be not darkened by our own conceit, nor choked with fear, nor cramped with doubt or hatred. So shall the songs of heaven ring unceasing in our hearing. Thine be the kingdom and the power and the glory, forever. Amen.

Water in a desert is a feeble boon as compared with a foreign policy in the Harding administration. It is this fact which makes Mr. Hughes's suggestion that America join the high court of the League of Nations as organized at the Hague, so welcome, and at the same time so difficult to criticize. Eager as we are, however, to praise anything which tends to show that Washington knows that Europe exists, we still cannot find anything to encourage us in this proposal about the court. Imagine offering participation in the deliberations of a court which has utterly failed to function in the present enormous crisis, as our contribution toward the solution of Europe's problem! It seems incredible that even a Hughes-Harding mind should find such an idea acceptable, especially as presented just seven days before the adjournment of Congress, which precludes all possibility of action, except as an attempt to save the face of the administration from the reproach of a "do-nothing" policy in times like these. A still better explanation, perhaps, is to be found in the fact that Senator Borah's resolution, printed in these columns two weeks ago, calls for the establishment of a *real* international court, which the Hague tribunal is not; and this proposal seems a good device for killing off this resolution. To let Borah have his way with ideas of a genuinely statesmanlike order, would of course be fatal to Harding, especially with a campaign in the offing. Hence, it seems to us, this move at just this time! As usual, however, in such matters, the administration has bungled pitifully. It has done the one thing which enables Senator Borah to reveal the steel plate of his program as compared with the paper tinsel of Harding's. Just compare the Borah court with the League of Nations court, and the whole thing is over!

The more we think of it, the more certain we are that the President's appeal to a dying Congress had just this motive of blanketing Senator Borah's impending campaign for the abolition of war. For this very

reason is it important that the difference between the Harding proposal and that of the Senator from Idaho should be made clearly manifest. In the first place, Borah's program involves a codification of international law, after the pattern of the Constitution and statutes of this country, upon the basis of which his court would function; the League of Nations court, *per contra,* has no body of law to interpret or enforce, and is thus not a court at all but a tribunal of arbitration. Borah's court would have the power to act on the petition of either party to a dispute or on its own initiative; the League of Nations court, however, can do nothing unless both disputants appeal to the court, which would never occur in any important case, since the nations are under no obligation to come before the court, unless they see fit so to do. Again, Borah's court would have jurisdiction in all cases of international discord; the League of Nations court, on the other hand, recognizes distinction between "justiciable and non-justiciable" cases, and thus rules out of consideration all questions which have any likelihood of causing war. Borah's court would hand down decisions in all cases, whether parties to the dispute appear or not, and enforce its decisions by making them a constituent part of the international code of law; but the League of Nations court, even though it hears a case, cannot settle it, since the nations do not have to accept decisions of the court unless they see fit so to do. The difference between these two institutions, as can be seen, is the difference between a real court and a sham court. Borah's court is in all things like the Supreme Court of the United States in its jurisdiction over disputes between states. If established, it would mark the first thorough-going attempt in human history to substitute law for war, reason for violence, in the international field. The attempt to defeat this proposal by resort to the League of Nations institution at the Hague looks like a piece of simplicity on the part of Mr. Harding, and of duplicity on the part of Mr. Hughes, which is not unworthy of the men.

The French invasion of the Ruhr is certainly producing astonishing results. Here are some of them as listed in an official report of the Foreign Affairs Commission to the French Chamber of Deputies on the fortieth day of the occupation: (1) Ruhr coal is costing France $450 a ton; before Christmas this fuel, which retailed at $20 a ton, cost France nothing; (2) the amount of coal received during the forty days of the occupation is 15,000 tons, which is just half the amount obtained each single day before the French had resort to arms; (3) the Ruhr adventure is costing France a minimum of 900,000,000 francs (about $55,000,000) annually, though if the present chaos continues for anything like a year, the cost will certainly be much greater. To this sum, also, must be added the 275,000,000 francs a year spent in connection with retaining the eighteen months compulsory military service system, which would have been abandoned had the Ruhr not been invaded; (4) in place of the normal 1,200 trains running each day in the occupied area, there are now only 70 trains a day; (5) industry in the Ruhr, which was previously in full activity, is now as still as death; (6) the French franc has in these fateful forty days lost 20 per cent of its value; (7) there are strikes and unemployment in the Saar and St. Etienne, blast furnaces have closed down in Lorraine, the prices of bread, sugar and butter are soaring sky high; (8) France has lost the allegiance and goodwill of England, Italy, Spain, and the United States. It is evident, from such an enumeration of consequences as this, that the Ruhr occupation is one of the most complete and ridiculous failures in history. And this failure, be it said, is an exact measure of the success of the German policy of passive resistance. Think of what Belgium could have done to Germany in 1914 if she had been wise and brave enough to have followed this policy!

The Capper Bill, providing for a national marriage and divorce law, is excellent from the standpoint of its underlying principle of uniformity. The present chaotic condition of the country, which makes it possible for a man to be married in one state, unmarried in another state, and a bigamist in a third, is a scandal of the first order. Furthermore, Senator Capper's proposed reform has some excellent features for preventing hasty and foolish marriages, and for forbidding altogether the union of the feeble-minded and the physically unfit. It is just here, be it said, *before* marriage rather than *after,* that the divorce evil, in so far as it is an evil at all, is to be fought. Marriage is best protected, in other words, by seeing to it that the conditions of union are as nearly ideal as possible before the contracting parties undertake to live together, rather than by forcing the contracting parties to live together after the conditions of union have proved themselves to be anything but ideal. It is in this matter of divorce that the Capper Bill is bad, for it marks a long step backward from the liberal and enlightened legislation which now prevails in many of our states. Divorce on the whole is made more rather than less difficult by the terms of this proposed act; and for this reason, if for no other, it should be defeated. For we cannot afford to do anything but go forward in making divorce as easy as decency exacts. We believe that the process of divorce should be a solemn one; that it should be handled by special courts charged with the task of correcting grievances and healing wounds; that a decent interval of time should be imposed between divorce and remarriage. *But,* in the last analysis, the state must grant divorce if it is asked. The one and all-sufficient reason for divorce is the desire of husband and wife to have the union dissolved. No final questions should

be asked beyond this. Bernard Shaw, as usual, strikes the nail on the head:

> To impose marriage on two unmarried people who do not desire to marry one another would be admittedly an act of enslavement. But it is no worse than to impose a continuation of marriage on people who have ceased to desire to be married.

The "Ship Subsidy" bill which has been fought by the progressives in Congress illustrates how hard it is for the people to obtain the benefit of the experience of the past. Subsidies have never in all the history of the world benefited any people and furthermore have never developed the shipping of any nation. France tried subsidies and her merchant fleet instead of increasing slowly yet steadily decreased. The great lines of merchant ships of the Germans were built up during the same period practically without subsidies. The White Star line without subsidies grew and even passed the subsidized Cunard line. Before the war the merchant fleet of Norway was increasing faster than that of any other country, and this was without state aid. The experiments made by the United States in subsidies in the last century developed scandals and graft but did not increase our merchant marine. Dependence upon the state has always weakened private initiative. This is why "ship subsidies" have always failed. Over the gate marked "subsidy," history has written in large letters these words, "No passing." Ignorance and dishonesty are the only possible excuse for the presentation of a subsidy bill to Congress. Incidentally, President Harding's attempt to drive his bill through a "lame-duck" Congress, is the most discreditable item in his record as chief magistrate of the Republic.

"The Filipino Appeal for Freedom" may now be obtained from the Philippine Press Bureau, 529 Munsey Building, Washington, D. C. The "Appeal" is a complete answer to the Woods-Forbes report which recommends delay in giving self-government to the people of the Philippines. The American people are pledged under the Jones law to give to these people their independence. Governor-General Harrison certified to President Wilson that a "stable government" existed in the islands. President Wilson in a message to Congress stated that the conditions under which we had pledged ourselves had been fulfilled by the Filipino people. The Woods-Forbes report in no way contradicted the report of Governor Harrison. The Filipinos are a unit in demanding that the pledge of the American government be redeemed. They have more than done their part. It is high time that the American people did their part. If we delay, we will only develop bitterness and hatred. If Congress acts immediately, we will establish a relationship with the people of these islands that will hold them closer to us than could possibly be done by means of the greatest navy in the world. Granting independence now would wipe out a black stain on our history and would be a challenge to the imperialistic governments of Europe which they could not overlook.

The Christian Century is a brave and honest paper. It has been printing some straight talk lately about the churches and their attitude toward war and peace. Among other things, it wants to know why the churches always hem and haw when they face the abomination of war. Why don't they denounce it as sin, and take the consequences? Because they are afraid of the consequences, or have no real conviction "that war is sin and that the church is historically guilty of condoning and fomenting and blessing that which God holds accursed." Peace advocates, it goes on to say, always cross their fingers with a bill of exceptions when denouncing war. "What is behind these reservations, qualifications, and this glorification of the spirit that won the (last) war?" it asks.

> Obviously an alibi is being prepared by which the church can save its face when it is called upon to make the next war holy. . . . No religious passion can be put into a formula with a string to it. Religion is essentially and always an absolutist thing.

That's the talk, brother! There is no room for compromises in this business. Religion, if it be religion, says "Thus saith the Lord"; and the church, if it be the true church, makes that word flesh. War is wrong. It was wrong yesterday, it is wrong to-day, it will be wrong to-morrow. It is wrong under all conditions, at all times, and in all places. We do not have to know the causes, the issues, the participants, of the next war. Whenever it comes, however it is occasioned, whoever takes part in it, the whole thing is a crime before God and man alike, and must be condemned at any price. This is what we *know* if we be honest and sane; this is what we must say if we be true. The duty of the churches is plain as a pikestaff. It is to seek peace and pursue it *at any price*. And yet, in this stupendous crisis to-day, how many are doing it?

Bishop Charles P. Anderson, in his annual diocesan address at the convention of the Protestant Episcopal Church in Chicago, on February 6th, spoke some true and timely words. Referring to the conditions of political corruption, vice, social disorder and human injustice prevalent in our American cities to-day, he called upon his followers to "associate themselves with other like-minded people in trying to bring about a purpose which we have in common." Specifically did he call upon Roman Catholics, Protestants and Jews to forget their differences, and focus "those convictions that are common to all our religious forces on the betterment of the city." The Bishop was careful to state that he was not "thinking of formal church unity"—the Episcopal church has been receiving rebuffs in this quarter which

naturally tend to make its officers cautious! But what he said, all the same, presented as good a program for church unity as anybody could well desire. What it amounts to is this—that our religious forces are going to get together when they become mindful of the needs of the community in which they function. Roman Catholics, Protestants and Jews have a hundred historical grievances which divide them, a thousand theological differences which hold them apart; but all become insignificant and forgotten before the conditions of social disorder and corruption of Chicago, of which they all alike are citizens. It is the social sense, in other words, which makes us one, and the social applications of religion, therefore, which will bring and hold us together. It is this fact which lies at the bottom of the community church movement, and makes it the most important religious phenomenon in America today. Substitute the community for the denomination, social idealism for theological conformity—and the problem of church unity is solved!

The Faith that Can Save the World

The great mass of men to-day are adrift in a world that has been caught in a terrible storm of hate. They have been swept from their moorings. They are on a sea that has been lashed to fury by the winds that seem to come only from the pit of hell.

The ideas that so powerfully affected an earlier generation have sunk as far as they are concerned to the bottom of the sea. But terrible as is the world's agony hope has not faded entirely. There still remains a hope that mankind may establish itself anew, that life may find some real basis for peace and progress. The old faith has gone but this does not mean that the grounds for a new faith are not at hand. This new faith must be a personal, individual achievement. It may mean struggle and battle with all the forces of evil in the world. But if man is ever to attain the heights which have been the dream of great souls in all ages he must for himself build the City of the Future.

This faith can only be established as men win for themselves the beauty and splendor of the open mind, the only escape from propaganda which blinds the eyes and distorts the souls of men is the acquisition of the real scientific spirit. It is the Truth that makes men free,—free to think and free to act. It is only when men possess this attitude of mind that they can separate truth from falsehood and can divest themselves of prejudice and fear. Modern Science as exemplified in men like Darwin and Wallace points the way to men out of the mire of ignorance and passion to the heights from which men can see the real world of the future.

"Blessed are the humble for theirs is the Kingdom of God." It is the humble, earnest, truth-seeking souls that find the truth. Once the open mind is attained and the desire for the truth takes possession of men they have by virtue of these facts laid the foundation not only for a personal faith but also for a new world. Men, whose minds are distorted by passion, vanity and personal ambition, are blind leaders of the blind.

The men who to-day in laboratory and library are patiently and reverently pushing aside the age long accumulations of ignorance and who are devotedly striving to find the truth are priests of a new order. These are the ones who are giving us the incontestable proof that all humanity belongs to one common race. They are showing us with an overwhelming array of facts that all men, of every division of the human race act very much the same in similar stages of culture. They are proving that cultural development is due to historic accidents and geographical situations. And above all they are making known the contributions of all peoples to our common heritage.

Thus science is laying the foundation for a new faith in the brotherhood of man. It is not a filmy dream of a neurotic sentimentalist but is the basilar fact in life. Our troubles and our woes have largely come from our ignoring the facts of our lives. It is the deniers of the brotherhood of man that are the sentimentalists. They have nothing to support their narrow and parochial views but prejudices built out of injustices and cruelties. They have denied their relationship to their brothers because they have robbed them of their birthrights. Science calls to men in despair, "The dream of the prophets and the saints of all the ages is true."

On this foundation can be built the democracy of the future. We can proclaim to the world to-day in all its agony "democracy is not a phantasy but a reality." On this great fact can men put their trust. It is this thrill of the common life, this feeling of unity with all the sons and daughters of men that can lift the lowest man out of his hell of doubt.

It is this sympathy with all mankind, this recognition that the world belongs not to a few but to all that of itself enobles the souls of men. When we deny the essential equality of all peoples we lay the foundation for our claim to rule and exploit our brothers. It was this denial that shattered modern civilization and blasted the faith of so many men and women. It is only as we build a new faith can the world find its way to peace and progress. We can proclaim that Humanity is One. On this foundation we can build the City of God within whose walls shall dwell all the sons and daughters of God.

ARTHUR L. WEATHERLY.

Berlin Notes

Editorial Correspondence.

Another concert at which I wish all my American friends could have been present was held in the "Beethoven Saal" last night. I am thinking that if Americans could only have seen the audience of quiet, refined people and heard Lula Mysz-Gmeiner sing a score of Schubert's Songs,—all hateful thoughts would have been evaporated. After radio-telephony, will not some genius invent instruments for radio-vision. Practically all that men need is to have their eyes opened. There was only one performer, with her pianist, Eduard Behn, but it was exquisitely, almost faultlessly, done. And the audience was gentle, but enthusiastic. It would have required a warped mind to look upon this audience—responding to the most delicate and elevated sentiments of Goethe, Schiller and like poets, as interpreted by the singer—and think of brutality and degeneracy. I am praying for a new invention for radio-vision, to enable people to see through the boundaries of nationality.

I wanted a dozen of my singer-friends from Seattle to Melbourne to Berlin right by my side to hear these Schubert songs. Lula Mysz-Gmeiner, awhile ago, was one of Germany's favorite singers; then, from sickness, her voice failed. There appeared a surgeon—the wonderful voice came back—having again the power of Pied Piper, to draw the audience literally up to the platform. And to show one of these contrasts that appear in all nations, a lady back of me sat during a pause-period munching a sandwich! It was the same lady that sh-s-s-s-ed me to be quiet, when the enthusiastic admirer sent up a potted plant! But potted plants, sandwiches, and all would have delighted the millions of Americans who might have looked and listened in.

I sent out a "Christmas Suggestion" a few months ago to UNITY, saying that $10 would feed 10 needy children for three months; that any personal check (or draft) made payable, in dollars, and sent to Hanns Gramm, Director, No. 2 Dorotheenstr., Berlin, would do the work, through the National Central Committee for Child Feeding, which is now feeding 500,000 children. I have been much gratified at the response: and over $700 in checks (or drafts) have come, and are still coming. The "Suggestion" is still in place for several months to come! One response came yesterday from a San Francisco woman,—whose name I withhold,—who sent $50 and a message containing food for thought. She said:—

> My husband and I are concentrating all our Christmas this year on those left in such terrible destitution by the late wicked war. We are doing this primarily in memory of our two sons. They were both spirits filled with love for humanity and hating the unjust system which breeds suffering and want!

I had a talk last night with a University student who is about to finish a course in economics. He has been in the University four years, going there immediately after demobilization. He told me that there were 30,000 students (20,000 in pre-war days), in Berlin University, which, he continued, was more democratic than the smaller universities. The pre-war student customs, such as drinking and dueling, were gone from Berlin—students were too poor to "keep up society"—but were maintained some in the smaller universities.

A large proportion of the students were taking economics; many, medicine; few, theology—several hundred perhaps; many engineering. A large number of the students are poor. One-half of them work in banks, insurance and government offices. Feeding places are maintained—at which a meal may be got for 100 marks—a cent and a half. Naturally, such a meal is not sumptious; but he thought that 30 per cent of the students patronized such feeding places. He thought that half of the students were foreigners, this in part accounting for the increased number over pre-war days. I think the estimate is high, but cheap living and high thinking such as Berlin University affords would naturally draw foreigners. There are many students from Russia. He liked the Russian students. They were fine linguists and clever. I asked him if Germany and Russia would form an alliance—one to furnish directing intelligence, the other raw material. He replied that neither of them had any money; and without capital such a combination would be ineffective.

An interesting conference was held yesterday on the subject of "No More War" demonstrations. It was between Carl Vetter, a German editor, father of the first demonstration, three years ago, and H. Runham Brown, Executive Secretary of the movement in England. There were eight or ten others in the conference. I gathered enough material for a good magazine article, which I may be tempted to utilize. Let me give a little of it now. The "No More War" demonstrations were first held in Germany in 1919, on the anniversary of the beginning of the war. They attracted wide attention. People such as the wife of Professor Einstein participated. The demonstrations in 1922 were not so well supported in Germany, but meantime the idea had been planted in other lands and has taken root, so that last summer demonstrations were held from America to Australia. Mr. Brown had come over to Berlin to consult Carl Vetter about the future of such demonstrations.

After an hour's rapid fire of German and English certain conclusions were arrived at. First, there shall be "No More War" demonstrations on Sunday, August 29th, and they shall be world wide. Second, the demonstrations shall take on new slogans. In addition to "No More War," there shall be a call for "Total Disarmament." Third, each country shall run its own show inasmuch as this would remove the suggestion of its being engineered from the outside. Fourth, in each country appeal shall be made to the government to agree to disarm, in case others disarm. Fifth, it was decided not to organize the movement internationally, but in order to stiffen the movement in each land, it was decided to hold a small conference in April between representatives of several adjacent countries, for the gathering of suggestions in order to promote the movement. In each country, as Carl Vetter remarked about Germany, it will help to be able to "show that others are with us." It was agreed that the demonstrations this year should take stronger lines than ever.

While I am writing these words I recall that I stepped in the bank this afternoon and exchanged a $2.00 bill for 16,500 marks. One cannot describe the sinking feeling that comes to a nation when its money standard almost disappears. It would be like a $100 bill being

reduced to the value of a nickel. I also got my laundry this afternoon. For it I paid 1,560 marks—less than 20 cents. I would pay for the same work in Seattle at least $1.00.

The Paris Conference has broken up—and no economic hope is in sight—save that of French soldiers marching into the Ruhr coal region, also taking territory along the Rhine, unless help comes from Britain or America. It does not seem possible that nations could become so mad; for such aggression is sure to bring ruin ultimately to the "victor." I now turn with little comment to a telegram I received to-day from Moscow, containing these words, *"Russian Congress ignores army and foreign affairs. Concentrates on problems of industry, finance, agriculture, education. Complete reports on these subjects."* I have just come from Moscow and am now in Berlin and one is compelled to conclude that Russia seems to have left her bad days behind, while Germany faces this year, the worst perhaps in her history. I am wondering if Germany cannot take a leaf out of Russia's experience and "ignore army and foreign affairs" and proceed to work out her own salvation, cost what it will, of surrender of ancient privilege and traditions. An inrush of Gandhism or Belshevism would be far better than government by French bayonets, along with enslavement of the people: Which remark leads me to pass on a remark that a certain Mr. Garret, a German-American, made to me. He said, that America once had put down slavery in her own midst, and he wished that she would now come forward in a movement against the enslavement of Germany.

As I walked through the wonderful Tiergarten—Berlin's big park—this morning on the way to church (time has moved on as I write), I was led to run over in my mind some of the symptoms of Germany's sickness—for it is literally the case of a sick nation. One only has to look at the faces of the landlords to see this. There is the fall of the mark, the meagre bill of fare for the daily meal, the fact of lost possessions along with fear of losing more. Then, Germany has "suffered much from many physicians." Intemperance and sensuality have increased. Along with poverty is a spirit of recklessness which naturally argues, "better spend our money before it is worthless."

Last night, about 8 o'clock I walked out rather aimlessly headed for a concert. At last I came to the "Beethoven Saal," where I had heard the wonderful singer, but the hall was dark. A young doctor with his wife stood there also disappointed. We pooled our endeavors and at last found ourselves in a hall crowded with young middle-class people. Instead of a concert, it proved to be a Zimmerman-dance. It was sensual to a high degree, and one or two skits were enough for me; so I stepped out into the pure air to my cosy room. I spoke to my friend John Fletcher about my wanderings and he remarked: "The middle class folks complain that the world is changing: it is they who have changed." The walk through the park led me through a wilderness of statues of the emperors and kings who once reigned. I stood in front of the Reichstag—a beautiful building—and noted the giant statue of Bismarck, with pride and ambition in every line of the group in marble, and I knew that I had found part cause for Germany's sickness. And a little later I stood before the great Dom, surmounded by three giant crosses of gold, flanked by statues of Kings and Emperors. I also visited the adjoining Museum and Art Gallery and there found portrayal, in marble and on canvas—war, aristocracy, lust, nakedness, and wild animals. It was all museums and statues—many of them broken and not life. I realized that I had found a cause of Germany's sickness.

But wait, I must be fair. A little later I walked through the National Gallery in Unter den Linden and saw scores of exquisite paintings of rural, domestic and industrial scenes, which reminded me of the soundness of the German character with its foundation in the home. I carried away three little collections of Ludwig Richter's pictures of art and domesticity, and already one is on the way to Australia, another to Russia, the third to America, to carry their message of peace. This is where I am hoping Germany—in music, art and science—will start anew to conquer the world!

SYDNEY STRONG.

The Periscope

The breakdown of long established social institutions is not necessarily an occasion for sorrow. In the great cosmic unfolding it is inevitable that old institutions make their exit, and others take their place on the world stage. Regret need only be caused when the new institutions fail to carry over values from the old which are indispensable to the welfare of the race. This is the view which many take in reference to the decline of the Protestant Church. There is nothing destructive about substituting new churches for old provided that the new churches conserve from the old those life values apart from which mankind is organically incapable of achieving happiness.

Those who are well informed on the subject, and who are without prejudice are able to assert that the Protestant churches in America are on the decline. This does not mean, necessarily, the downfall of Christianity, but it does mean that civilization has reached a stage in its development where Christianity, as it has been preached in the past, no longer satisfies the demands of a needing constituency. It does not mean that the basic underlying human yearnings which religions have ever sought to appease, no longer exist, but it does mean that the old formulas no longer work. The future historian in writing on the religions of the twentieth century may say: It was the period of the great transition, it was the trough between two mighty billows, it witnessed the dying out of the old Christianity of the Calcedonian creed, and the birth of a new religious belief based on the new scientific knowledge which permeated all of man's thinking.

So far this revolution in religion has been orderly. New churches are being substituted for the old with but little disruption. Christianity is merely expanding. It is taking unto itself new values, and clothing its principles in a new terminology. We can but hope that the revolutionary process may continue in this gradual evolutionary manner. And we have reason to believe it will, provided that none of the vital needs supplied by the old religion are ignored; provided that in the transition process we do not fail to carry over into our new religious home those properties of the old which supplied innate cravings. If we do make this mistake, we may expect, in the near future, a reaction, a turning

back to the old gods. This twentieth century is moving-day for Christianity. Our privilege is to see that the task is so effectively performed that when mankind takes up his abode in his new religious habitat, there will be no heartaches, no home sicknesses, no tearful faces looking out of the windows toward the past, no plaintive voices saying: I love the colorful tapestries, and the rich upholstery; I admire these panelled walls and Persian rugs, but the old friendly hearth with its crackling pine logs—why couldn't we have had a fireplace in our new home? Are we leaving out of our new Christianity, values which are indispensable to our happiness? I fear that we are.

There is a tendency in the modern Protestant Church to limit the activities of Christianity to the social side of life. Right conduct in the relation of man to man is receiving the burden of emphasis. Modern Christianity is an ethical religion. Christianity of the past was dualistic. While considerable thought was given to moral values, there was much attention given to the mystic, æsthetic relationship of man to this great physical universe. Those three great questions which have been raised by every generation since the beginning of human consciousness—Whence did I come? Why am I here? Whither am I going?—Christianity answered in an authoritative tone. To-day science, although never an enemy of religion, has, through its own disinterested investigations, completely overthrown these old dogmas upon which our forefathers relied, and which gave to them that assurance of cosmic friendliness by offering satisfactory answers to these great baffling mysteries of nature. In the failure of the modern church to carry over from the old theology answers to these perplexing questions which rise out of man's innate quest for security and companionship as he constantly seeks to adjust himself to the cosmic reality of which he feels himself to be a part; in the failure of the new religious institutions to conserve these properties we have occasion for deep regret, for in moving, in this transition from the old to the new we are leaving behind religious values apart from which there can be no joy, no peace, no contentment in our new abode. The old terminology had to go, but the values which it sought to interpret must be conserved and redefined. From the new thought-world given us by science we should seek for phrases with which to answer the questions raised by that innate, poetic, mystic, inquiring attitude of man toward the great cosmic order to which he feels himself so closely united.

EDWARD ARTHUR ROCKWOOD.

The Maelstrom of Europe

All disinterested men, working for a real peace settlement, or interested and working for right and not might, for a place in the sun for all nations, say: "The whole accursed set of the Paris Treaties must go down."

I do believe that there is not one among the great men, at present working out a settlement, who does not in his mind subscribe to this. But belief is one thing and practice is another. Not one of these men can detach his country's policy from the selfish interests which guide it, to which it is chained, even to the destruction of others; they are rivals in one way or another in the possession of the world's goods in which all should have a just share.

Great Britain is in a way endeavoring to help Germany. What can we say of her treatment of the Near East question? She is yielding to the Turk, crushed out of shape by the Sevres Treaty, even what common justice should forbid, and is supporting the unworthy Greek, who has never done any good for himself, in the refusal to recognize the right of Bulgaria to a proper, efficient exit on the Aegean.

France has recognized the right of the Turkish people to existence, notwithstanding the Sevres Treaty, and has done everything to encourage them in their struggle, how is she dealing with Germany? The one must be set up, the other must be destroyed, never to rise again.

All of the other allies and associated countries are following the lead of their principals especially in their policies of destruction. No one thinks of peace except such as leads to further ruin, the annihilation, by treaty of the recognition of arbitrarily subjected peoples, in many cases superior to their tyrants. How is the question of the minorities being treated? Ratified treaties recognize human rights of these minorities, they are, however, utterly disregarded, yet they concern the life, property, nationality of millions of human beings. The same powers, so callous of their treaty engagements as regards the human rights of some minorities, are spending days and nights in conferences struggling to impose such rights for the minorities under Turkish rule, and the countries most guilty as regards the rights of the minorities subjected to them, by the help of others, are the most vociferous in claiming such rights for those under the Turks. Is it not the criminal preaching good will to men?

Greece has proved herself most incapable, most barbarous in her treatment of the alien races *presented to her,* yet her voice is the loudest in the demand that her nationals in Turkey be granted privileged national rights,—and Great Britain is her staunch supporter!

Not one of the conqueror nations has a clean record in its treatment of the minorities within its territory. The whole present process of seeking a peace settlement is based on deceit, because the treaties in force were originated in deceit. Reasonable promises were made and engagements were taken before the armistice and on the conclusion of it; they were proclaimed and accepted and were to be observed in the treaties to be concluded.

The intoxication of victory was too powerful for the great wisemen met in Paris. Madness for revenge took possession of them. Unity in the noble desire to conquer was succeeded by a stronger, ungovernable one for revenge. Now or never must the enemy be crushed, never to rise, was the guiding thought which dictated the treaties. It is now over three years, and the world has not had a moment of respite, it is distracted with problems for peaceful existence impossible to solve, impossible because the evil spirit has not ceased to influence the actions of these same great wisemen or their policies. Witness for instance, the recent Clemenceau's stumping of the United States. He has not changed, he is what he was when presiding in Paris. The sufferings of the world resulting from the unrighteous treaties have made no impression upon him. Such men have naught to do with generosity, humanity, with common sense or justice. He is still one among many. The conquered countries have been disarmed to

a dangerous degree for the preservation of order at home, we are witnesses of no approach to disarmament in those of the conquerors. Social conditions make it impossible for Bulgaria to raise a military force to the extent provided by treaty and her internal peace is far from secured. She cannot possibly be a menace to any one, in fact she is being bullied all around. Her neighbors, every one of whom has been arbitrarily enlarged at her expense, have not only maintained their full armaments but are actually voting large military credits. Serbia has recently voted an extraordinary credit for military purposes of 800,000,000 frs., and Roumania is proposing to vote 2,000,000,000 frs. for army organization.

Turkey, a conquered country (Treaty of Sevres) has stoutly struggled and is struggling for rights of existence. The same wisemen of Paris or their successors, are now obliged to give by right of might to the Turks far more than they took away from them by the same right of might. What the Treaty of Sevres imposed upon Turkey was proclaimed as strict justice!

Countries have been ruined, peoples have been rent asunder and instead of one Alsace-Lorraine we at present have a dozen. We had Balkan conditions in one corner of the continent, we now have the whole of it *Balkanized,* as Signor Nitti, former Italian Minister President, and one of the wisemen of Paris, has written, but he alone has lived to confess to the unrighteousness of the Paris treaties, and he is dead!

All the powers concerned profess to be working for a peace settlement but ever in one and the same direction, guided by the same spirit—a denial of justice, knowing all the time that for them to succeed the only issue is a right about face—at least a return to their engagements existing before the armistice and on its conclusion.

There is one and only one remedy: "The whole accursed set of Paris treaties must go down." But we have to deal with political passions of men excited to red heat, inspired and upheld by revenge and covetousness. The arbitrators of the situation have drifted within the influence of the maelstrom currents and will rather perish than make an effort to save themselves with any benefit for the enemy. The international situation in Europe can best be compared to a maelstrom. The vortex is small and bottomless with extensive whirling currents sweeping to wider and wider destruction as time goes. America is feeling more and more the influence of these currents, and some time or other will have to interfere to help herself and secure the world from further calamities. *America's official observers* at the Conferences are a sign to that effect, it must lead to some thing more definite. Has America thrown the European dust from off her feet by refusing to ratify the Paris treaties? Nobody believes it. Her moral responsibilities are plain to all and her economic interests will keep them fresh in her mind. So we think, so we believe and so we trust in this part of the world. America has, however, a good stand and is already dictating from it to those who would be saved: You must help yourself before I can help you. This American voice is louder and louder and within the hearing of all. Those to whom it is especially directed *will yet continue* to be deaf to it, because to hear it means a sacrifice to them, they must subjugate their evil passions and accept to deal with the situation on the only basis possible, that of justice to all.

May the day of such a sacrifice not be delayed too long. P. M. MATTHÉEFF.

Sofia, January 22, 1923.

Statement Regarding War Prisoners

I have dismissed the last doubt about the justice or wisdom of the appeal for the release of twenty-eight war prisoners convicted at Chicago and confined in Leavenworth. It is clear that these men were convicted under the law as a war necessity. The sentences should cease with the satisfaction of that necessity.

It will not be denied that whatever the right or wrong of the cases at the time, these men would probably be acquitted if tried under present conditions, and if convicted their sentences would certainly not exceed the terms already served. That in itself clearly suggests how executive discretion should now be exercised.

While I have not examined the records in detail, there is no substantial doubt from a reading of the opinions of the Court of Appeals that while sentences and fines were separately imposed upon the several counts, the very severe sentences were based, in large part, upon the charges in the indictments that were dismissed by the Court of Appeals. In no other way can the extreme sentences upon the fourth count be accounted for. By that test the prisoners have now served longer terms than the charges held valid would support.

It is obvious that these men were tried under conditions of unreasoning excitement that could not obtain in times of peace, and that practically precluded unbiased judgment and fairness in the trials.

I am at loss to know why we should be less magnanimous than England; why fear or revenge should hold sway here longer than there.

Finally, I think that the very condition which now appears to stand in the way of pardons, presents the strongest possible reason for the prompt release of these prisoners. They have been offered freedom, provided they recant. They have refused to buy their release by making a dishonst promise. They have earned the title of "Conscientious objectors." Rather than lie their way out, they are determined, if life lasts, to serve their sentences; to become the "old timers," as they see set free forgers, murderers and spies who have no doubt found more ready speech to meet the exacted condition. Let no one believe that the moral of this drama is lost upon the public.

What would Lincoln have done? Let those who want to know read his pardon record even during the Civil War. Who can doubt that he would have said: "Those men have given the highest proof of conscience and courage. These are virtues so precious that I shall save them where I can."

After all, some of our great men have said quite as extreme things as these prisoners are charged with. Shall the circumstances under which these utterances were made alone account for the extravagance of praise in the one, and the depth of degradation in the other?

What prompts men and women to hesitate? Is it indifference, or cowardice, or hate, or all combined to spell our ruin?

January, 1923. CHARLES NAGEL.

Political Prisoners

The inherent weakness of even the strongest government is betrayed by its sensitiveness to effective criticism, and by the need it feels of suppressing heresy. The imprisonment of non-conformists in times of national crisis is a matter of universal experience, but our own government has gone a step further, by refusing to free them after the crisis has passed. The influence of the Christmas spirit, and the insistence of the voices raised in protest throughout the country, combined to secure the release of Eugene V. Debs and one or two other political prisoners. This was a good beginning, but, unfortunately, it left in prison more than one hundred other "politicals." Gradually the number has been reduced to seventy-five victims.

If Mr. Debs was the most conspicuous of the objectors to American participation in the world war, the one whose pursuasive influence was most feared by the Government, it was only logical to suppose that his liberation would be the signal for the release of lesser men, whose influence was slight until punishment gave them something of the authority of the martyr. Their continued punishment is likely to have many bad results besides wasting the energies of the men themselves and leaving their families destitute. Punishment which has ceased to have other excuse than vindictiveness has a tendency to create a general sense of exasperation, and to delay the natural processes of reconstruction.

The difficulties which beset even a kind-hearted and sympathetic President are not to be overlooked. He is a center of contradictory pressures, and his natural impulses are necessarily restrained by political considerations. But that it sometimes pays to let the human spirit have its way was proved over and over again by President Lincoln. His political fortunes were not injured by his acts of magnanimity. On the contrary, they came to be regarded as a measure of his greatness. It is therefore suitable to recall the example which he set for President Harding. The incident is recorded in Herndon's "Life of Lincoln," in the words of Joshua F. Speed, who waited upon the President ten days before his second inauguration.

In the room, when I entered (he says), I observed sitting near the fireplace, dressed in humble attire, two ladies modestly waiting their turn. One after another of the visitors came and went, each bent on his own particular errand, some satisfied and others evidently displeased at the result of their mission. The hour had arrived to close the door against all future callers. No one was left in the room now except the President, the two ladies and me. With a rather peevish and fretful air he turned to them and said, "Well, ladies, what can I do for you?" They both began to speak at once. From what they said he soon learned that one was the wife and the other the mother of two men imprisoned for resisting the draft in Western Pennsylvania.

"Stop," said he, "don't say any more. Give me your petition." The old lady responded, "Mr. Lincoln, we've got no petition; we couldn't write one, and had no money to pay for writing one, and I thought best to come and see you." "Oh," said he, "I understand your case." He rang his bell and ordered one of the messengers to tell General Dana to bring him the names of all the men in prison for resisting the draft in western Pennsylvania. The General soon came with the list. He inquired if there was any difference in the charges or degrees of guilt. The General replied that he knew of none. "Well, then," said he, "these fellows have suffered long enough, and I have thought so for some time, and now that my mind is on the subject I believe I will turn out the whole flock. So, draw up the order, General, and I will sign it."

It was done and the General left the room. Turning to the women he said, "Now, ladies, you can go." The younger of the two ran forward and was in the act of kneeling in thankfulness. "Get up," he said, "don't kneel to me, but thank God and go." The old lady now came forward with tears in her eyes to express her gratitude. "Goodbye, Mr. Lincoln," said she, "I shall probably never see you again till we meet in heaven." These were her exact words. She had the President's hand in hers, and he was deeply moved. He instantly took her right hand in both of his and, following her to the door, said, "I am afraid with all my troubles I shall never get to the resting-place you speak of: but if I do I am sure I shall find you. That you wish me to get there is, I believe, the best wish you could make for me. Goodbye."

FRANK W. GARRISON.

If

If every ambassador of Jesus were to show but a tithe of the zeal and enthusiasm for the principles which Jesus taught, as so many of them display for creeds and dogmas which bear little or no little relationships to those principles—

If every preacher of religion revealed a like fidelity when expounding the laws of God, and in "revealing the truth as it is in Jesus," as so many of them exhibit when expounding their denominational catechisms—

If all men who profess to be disciples of Him who died on the Cross, were to demonstrate by practice their desire to live out the new commandment which Jesus gave to all who should bear His name, as so many of them demonstrate a desire to reap where they never scattered and to gather where they never strewed—

If every patriot, who in the name of his country calls upon his fellows to discharge their duty to their country, was also as equally desirous that his Country should as faithfully discharge its duty to its Children—

If statesmen and politicians, land-lords and parsons were as anxious that the children of men should have as sacred a right to live on the soil of the motherland, as they are when calling upon the nation's young manhood to die in defence of the soil of that Motherland—

If all who are talking so glibly today about service and sacrifice would prove their bona-fides by breaking the bread they eat in the sweat of their own brows and not somebody else's, and would sacrifice from the fruits of their own toil, instead of laying toll on the fruits of the labor of others—

If all the revenue-raising schemers to pay for the costs of war were as anxious that the canons of taxation should be morally sound and ethically righteous, as they are that such canons of taxation should miss them and hit the other fellow—

If all those who are so solicitously demanding that men everywhere should prove their utility to the cause of the world's recovery, by the merit and volume of their labors, were honestly solicitous that such utilitarian labors, were wholly consecrated to the common good—

If all these "ifs" could be converted into hard actual facts who can doubt that very quickly the world would be safe for democracy, and democracy would be safe for the world.

The non-conversion of them into actual facts is a terrible responsibility on the shoulders of those who say and do not. For when these things shall be, a nobler race of men shall rise and all the earth shall be a paradise.

JOHN ARCHER.

Religion and the New Philosophy

There can be no great religious movement without the supporting influence of a clear cut philosophy or world-outlook. But the old line religious forces of today are hesitating and uncertain in their view of the world and of man's place in it. Lacking even a tentative philosophy they strive to make up for the loss by vehemently championing the "practical life," as if there could be a practical life without a world view in the light of which it is adjudged practical.

Out of the conflict of competing world views is emerging a theory of the nature of knowledge, of man, and of social life which, I think, bids fair to supply man with a much saner world view than has hitherto held sway.

The newer movement in religion will become great and useful if it gathers to itself the emerging philosophy, touches it with fervor, and converts it into the understanding of the people at large.

I

The new philosophy has to do with the nature of knowledge. One of the oldest of all human problems is that of the nature of knowledge. How do we know what we know? and do we know anything at all? The supernaturalistic theory is all but abandoned by thinking people; though there still remains the problem of freeing the unthinking from supernaturalistic notions of how we know what we know when we know anything at all.

Our objective idealist friends postulate a super order of universals, logical forms, or a super-knower. At best they make of us and our knowledge a sort of reflection of a pattern kept forever on some eternal "mount." Our subjective idealist friends reduce us and all our objects of knowledge to mere ideas in the mind of some knower. According to idealism, you may think that you are a good substantial physical being, but as a matter of fact you are a mere shadow or perhaps a mental content.

Over against the various types of idealism are now set the various types of realism. According to naive realism I just know this table, and that is all there is to the matter. According to neo-realists this table is within my consciousness. My consciousness is expansive; you are parts of my consciousness, but you are real in structure and not mere ideas. You exist both as objective realities and as contents of consciousness.

All these theories of how we know what we know seem but the futile play of words; and yet the greatest minds of the world have devoted their best energies to the examination and development of them. And only recently has there been suggested a theory of knowledge which seems acceptable to common sense, which is philosophically defensible, and which is subject to scientific tests. This view is called *critical realism.* Its chief exponent is Roy Wood Sellars. Briefly, this is the theory: Objects of knowledge are objectively real, but we know them through our sensory experience and intellectual analysis. There is no "psychological short cut" to knowledge—metaphysical "gold bricks" and "blue sky" avail nothing. There is no infallible knowledge. Knowledge gained through our sensory experience and intellectual analysis may be poor knowledge but it is all the knowledge we have and we must make the most of it. Indeed this is knowledge as known to science, and it seems to be working beautifully, even to the remaking of the world!

The new religion accepts the results of sensory experience intellectually analyzed and verified. It will have nothing to do with supernaturalistic sources of knowledge, or with intuitive short cuts. It will defend and apply scientific knowledge.

II

The new philosophy has to do with the nature of man.

Early man observed that deceased persons could not respond to what went on about them and that they seemed to be unaware of the happenings surrounding them. From this early man concluded that an invisible something had departed from the deceased. The easy inference was that man has a double nature, body and spirit. Roughly this is the origin of the dualistic theory of the nature of man; and of the age old problem of the relation of mind and body, which still agitates the philosophers of the world. This notion has various forms, but its essence is the view that body and mind (or soul) are essentially different in nature.

On the other hand the monist holds to the theory of one underlying reality of which body and mind are but different phases of expression.

In both of these views mind is a real and useful element of man's nature.

But mechanism makes of man a machine. His parts are related on the same principle as that holding among the parts of a physical machine. Man is a thing, acted upon but having no power of self adjustment or self direction.

With most of us these theories of man's nature are regarded as unsatisfactory. We believe ourselves to be one nature, not two. We are persuaded that we are somewhat more than a machine. And we are ready for a philosophy that will do away with the warfare of conflicting persons within our being, that will do justice to the physical nature of man and at the same time explain the casual operations of mind. Here our American philosopher, Sellars, again comes to our rescue with what he calls "evolutionary naturalism." According to this view mind is a variant of the brain. It is the brain at its highest point of organization. It is the brain functioning intelligently. It is a naturally evolved soul. This view makes of our inner conflicts mere incongruities between the older and the newer, the higher and the lower; between disintegration and integration. It makes man one whole capable of being harmoniously organized and fully expressed. It substitutes a critical naturalism for a credulous supernaturalism.

III

The new philosophy has to do with the nature of the social order.

The past in social theory has been divided largely between two views of the nature of proper social arrangements, both of which have been intolerant and bigoted. These views may be called roughly, *individualism* on the one hand and *socialism* on the other. There are numerous varieties of each; but for general purposes we may say that individualism is the theory of trusting to social and economic laws that are supposed to make for and preserve private interests. In practice this

means the chance arrangement of social affairs. It is *laissez faire*: that is, let things take care of themselves. It is the policy of non-interference of the social whole with its parts. Individualism at its best is good natured rivalry; at its worst it is social anarchy. And its strongest inclination is in the latter direction!

Socialism, on the other hand, is the dogma of the relentless operation of economic determinism, of class conflict, and of cataclysmic events. It is the tyranny of the many over the few. It is doctrinaire. It fits facts into theory, instead of evolving theories out of facts. It is political "fundamentalism"! There is no social salvation outside its pale. It will play in its "own back yard" or nowhere at all.

Both of these theories are political blind alleys.

But *mutualism* embraces whatever is valid in individualism and in socialism. Giving full value to the individualistic impulses of human nature, mutualism recognizes the social impulses as well. It finds in natural life not only the struggle for personal well-being but also mutual assistance. It seeks to achieve the *great harmony* which will be the integration of facts and values.

In practical operation mutualism is *experimental democracy*. Its plans are mobile. It is genuinely scientific, it says let us try this thing and see how it works.

The religion that would be useful in this new day must be neither individualistic nor socialistic but mutualistic. It must seek to weave the best personal values into a noble social order. It cannot preach a gospel that is purely personal nor one that is purely social; it must preach a gospel that will help to balance personal and social impulses to the end that individual man shall experience within himself the harmony of his impulses and mankind be organized for the harmonious development of all the races of the world. Such a religion is now finding expression here and there among all the churches and the religions of the world, and in the lives of many who are not associated with any religious movement.

The new reformation is bringing into the light of day a religion of, by, and for the natural man!

CURTIS W. REESE.

Alexander Petöfi

The Centenary of the birth or death of any great national hero, statesman, scientist, writer or philanthropist always arouses intense patriotic feelings, and awakens a renewed interest in every place associated with his life and especially in the actual achievement of his mind. This is universal and shows the unity of the human race concerning the things which belong not to war or greed or division, but to the noblest and purest things which are born of the mind and the spirit.

Thus can we understand why the literary groups in every land are celebrating the centenary of the birth of Alexander Petöfi, the beloved national poet of Hungary, the greatest lyric writer, who represented the soul and spirit of his country.

He was born on December 31, 1822, at Kiskörös, near to Budapest, and was the son of a butcher. The father wanted the lad to go into business, but the mother, like the mothers of all men and women, was a woman of deep spiritual character, native inborn culture, understood better her child's temperament. He was not happy in his early school days, being expelled from one school, and running away from another, and did not go to the University, as is the case with so many talented poor Hungarian students.

As a young man he became a soldier, but owing to ill health, he left the army. Then he began a wandering kind of life, tramping from place to place in his native land. For a short time he was on the stage.

During one very severe winter, owing to his extreme poverty, he lived in a small unheated room in Debreczen, and this privation seemed to arouse his poetic genius and called forth some of his most touching and noble poems. On learning of the death of his parents he wrote his famous and beautiful memorial poem.

When he at last came to Budapest, he fell under the influence of the national poet Vörösmarty, who at once recognized Petöfi's genius and poetic instinct, and it was not long before his fame rang throughout the land. There came now into his life a new influence—through his love for the talented woman, who became his wife in 1847. Her father opposed the match on account of the poet's poverty, but the forces of true love conquered and many of Petöfi's love-poems as, "End of September," were inspired by this devoted helpmate.

In 1848 he became one of the leaders with Kossuth in the Hungarian struggle for national liberty from the Austrian overrule. He was essentially the poet, who had a deep love for home and family and nature and he saw the moral and spiritual side of the great fight for freedom and liberty and self-dependence. Later on he met General Bem and then Petöfi fought against the Russians, who to Hungary's surprise and grief came in to help the Austrians to crush that very liberty and freedom which Russia herself needed in that very same hour. At this period he wrote his appeal to his nation in the poem, "Hungarian awake!" and aroused the inborn love of country and home.

Petöfi died amid the hills near Segesvár in Transylvania in 1849, aged 26 years, but his poems remain to-day one of Hungary's richest treasures, for however much a country may suffer and lose after a war, nothing can take away a nation's poetic and artistic life. So died, in the struggle for national liberty and freedom, this poet of family life, of love, of country, of nature, one who wrote not only for his own nation, but for the inspiration of the whole human race.

Petöfi learned the English language and translated Shakespeare's Coriolanus. Byron had greatly influenced him, and every Englishman must be struck by the enormous influence and the large reading public which Byron has still to-day in Germany, Austria and Hungary. It is naturally sad that most English and American friends of Hungary must read Petöfi's poems in translation, but even so, it is possible to find such translations, which reveal the true beauty of the poet's thoughts and the literary richness of the poetic expressions. As a visitor to Hungary during this time, one realizes the reverence and appreciation of the Hungarian nation, whether in city or small village, whether of the educated or the peasant class, for their hero-poet. In Hungary and in Transylvania during the past weeks, whether in the theatre, concert-hall, variety entertainment, school, village clubroom or university, centenary meetings and festivals have been held. The poems of

Petöfi are household words to the Hungarian folks and widespread interest has been aroused in young and old hearts for the man and his works, and wherever one travelled, one saw innumerable signs that the nation was rejoicing and celebrating an event of deep importance to the future of Hungary.

At Christmas time I was in Segesvár (Transylvania), the town near which Petöfi had died, but as the site of his grave lies in the neighboring hills, the special festival here took place in the late summer and thousands of pilgrims came from long distances during the three days' celebrations to pay their tribute of respect and admiration. A very characteristic monument of Petöfi stood for years on the hill in the center of this old town, with its Saxon descendants, but now only the pedestal remained as the actual statue was removed by the Hungarians to Kiskunfélegyháza in Hungary, when Transylvania passed into Roumanian territory.

One note of interest to readers should be recalled. I was visiting some Budapest friends and one of the daughters was to recite at a Petöfi celebration. The meeting was of a special character at which some poems would be recited in translation from many languages, French, English, German, etc. This girl asked me if I would read to her the English translation of the selected poem and also the English poem written by Sir John Bowring (the hymn writer) called "Petöfi." Sir John Bowring, who was so celebrated as a linguist, knew the Hungarian language and in this poem he shows his generous appreciation of the poet and of Hungary. He also translated some of Petöfi's poems into English.

Often times in Budapest great public meetings are held at the Petöfi statue by the Danube, just as in London similar gatherings collect round the Nelson monument.

After the war we want to understand more and more about other nations and their ideals, their culture and their achievements of the past and the present, and now is the time to become acquainted with the splendid literature which Hungary has created and given not only to her own land but to the civilized world.

The best known poems are: "Mayfly," "The Old Innkeeper," "One Thought Is Disturbing Me." His long epic poem, "The Apostle," upholds the idea of a new democracy and the belief that mankind is continually developing. In this poem he wrote:

> For I still love my fellowman,
> Though sin still holds him in its ban.
> O Lord my God! Pray, give me strength
> That I accomplish my intent.
> Man must be free. That is my plan.
>
> * * *
>
> What is the goal the world desires to reach?
> 'Tis happiness and freedom is the means
> By which it is attained.

No one can ever estimate what Petöfi has done and is doing to keep alive hope and faith in the hearts of his people to bid them work and not dream only of a better future, and to maintain Hungary's honored place amid the cultured nations of Europe. In the several opportunities which have presented themselves it has been a privilege to feel one could represent the English and American friends of Hungary and thus bear our tribute to the literary genius and the immortal name of Petöfi. The two closing lines in "The Dream" sum up his great ideal:

> But when I dream it seems to me
> I fight for the world's liberty.

Buda-Pest, Hungary. FRED HANKINSON.

CORRESPONDENCE

A Criticism and a Reply

Editor UNITY.

We very much admire the magazine and enjoy reading the matter therein, but there are two subjects which you discuss repeatedly and I do not think you treat them fairly.

You never cease to say disparaging things about France, as if there was some serious personal grudge. It seems to an ordinary reader that as the United States owes so much in the way of not only financial help but moral support to France that to stab a friendly nation in trouble is the height of ingratitude and not the part of the good Samaritan. Why does not UNITY show its usual independence of thought rather than follow the trail of most all the papers in the country? France had her lands ravaged and destroyed, her people suffered terribly and through no fault of her own, and the nation responsible has promised restitution. They have not made good in any way, and I would like to ask anyone to prove what else they could do except use force which is the only argument that Germany understands. My sympathies are entirely with France and if everyone else in the world is against her I am all the more for her, heart and soul.

You are continually disparaging the Church, and especially the Episcopal Church of which I am a member and shall always be. The Church is a human institution and therefore subject to imperfections, but when you say the Church is a failure you are not telling the truth, and furthermore you are trying to take away another man's precious faith. My mother has always believed that her Church is right and she has the instinct of a good woman which is nearer to God than any mere man's scientific reasoning. You vainly try to destroy other men's faith and offer them a substitution which is brass as compared with gold. When you have a beautiful vase, a sunset, a symphony of music, you take it as it is without trying to pick flaws. Therefore I resent it deeply when you say that the Church is a failure.

Sincerely yours, R. M. DOLE.

Dear Mr. Dole:

I beg to acknowledge your letter of the 17th addressed to UNITY which has been forwarded to me from Chicago. The best answer I can make to your letter perhaps is to say that I am sending it back to the UNITY office with instructions that it be printed in our Correspondence column. I always want those who disagree with us to have a chance to state their case.

In addition, may I say just a word for my share in the editorial discussions to which you object. I have no grudge against France. I have always loved that country, primarily for her art, literature and music, and this love was deepened on my visit there last summer. Furthermore, I have profound pity for the ruin which her land and people suffered during the Great War—a pity which was rendered acute by my visit to the battle areas at Verdun. France, however, her art and literature and people, are one thing, and the French government is another; just as the German people during the war were one thing, and the Kaiser's government another. The French government is today, as it has been ever since the days of Napoleon, the most militaristic government in Europe. Victory has only revealed to the world the extent of this militarism—its blindness, cruelty, and extravagance. In my writing on the question, I tried always to make it evident that it was the French government that I was dealing with, and I am sorry if at times I have failed in this.

One thing more on this point! If UNITY at times seems to disparage France at the expense of Germany, it is certainly because of the gross injustice that has been done to Germany in imposing upon her exclusive responsibility for the war. I believe that Russia was more responsible than Germany for the war, and France and England equally responsible with her. In other words, the responsibility was a divided or distributed responsibility. Now, in order to make that plain today, it is necessary to raise Germany up from the pit of denunciation into which she was hurled by Allied propaganda during the war, and pull France down from the artificial eminence of

THE FIELD

"The World is my country, to do good is my Religion"

BERLIN'S FIGHT WITH DISEASE AND POVERTY.

February 1st, 1923.

I am impelled to tell the story briefly of Berlin's heroic struggle with poverty and disease. This is mid-winter. I am conscious that within a radius of three miles of where I write are hundreds of thousands of children and mothers, who are underfed to the point of disease or death.

Last November when I came here from Australia, I wrote "The collapse of the mark is carrying hundreds of thousands — including teachers, professional and salaried people—down to destitution and hunger — salaries ranging from 3 to 5 dollars a month for highly qualified people. This winter promises to be a desperate one."

The prediction has been more than sadly realized. November 1st I bought 4,000 marks for one dollar. Today I bought 45,000. It requires only a little imagination to see what calamity goes with the one fact. There is only one bright side to the collapse of the mark; it enables those who have dollars or pounds to multiply the good they can do.

The invasion of the Ruhr by the French has necessarily increased the burdens of the population and of those who are leading the fight against hunger and disease.

I have been moved (without outside suggestion) to give observation to the situation. I have been several times to the *Schloss*—once the residence of royalty—now headquarters of royal service for distribution of food for children and mothers. I have seen how the middle-class women are there being taught and organized as needle-women (a story in itself). I have talked with many American and British Quakers — the most competent observers in Europe; I have visited the Feeding Stations — in school-houses and hospitals; I have seen 150 tuberculosis children in former barracks (a commendable metamorphosis) —the same children whom U. S. Ambassador Houghton saw; and seeing he was moved to hand over $200 (personal) to purchase presents for these children —as well as for all the children in the hospitals and 150 institutions of Berlin. This shows how far dollars can go.

I have talked with E. Gramm, acting head of an E. Berlin settlement, and heard him say with sadness that conditions were getting daily worse, unemployment is increasing, that 20 per cent of the hospitals are closed, that of the children born in 1916, 15 per cent were not able to go to school. Mr. MacMaster, head of the American Quakers, has told me that the "moral stamina of the people has not broken down; to their great credit." I have seen a winter's coal bill of 230,000 marks for a children's home—which, if not paid, would mean the pawning of the furniture by the struggling director; and I have gone out and found a man who would pay it. And it took $11.50!

I have asked Dr. Hertha Kraus—who is giving her rare gifts in Berlin's battle with poverty and disease—to tell me about the battle as she directs it from her tower in the *Schloss*. She has told me of one woman who has flour, sugar, oats, potatoes enough to last until March 10th, who carefully weighs on scales the "daily bread" for each day. That is typical of Germany. I asked her what the average child in Berlin lives on in 1923? She handed me the answer:

THE CHILD OF THE PROFESSIONAL FAMILY:

8 o'clock—substitute coffee without milk, 2 slices of brown bread and apple sauce.
11 o'clock—2 slices of bread and jam.
2 o'clock—cabbage and potatoes.
5 o'clock—substitute coffee and bread.
7 o'clock—vegetable from yesterday's lunch.

THE CHILD OF THE WORKING CLASS FAMILY:

8 o'clock—substitute coffee without milk, 2 slices of brown bread and apple sauce.
11 o'clock—2 slices of bread and jam.
2 o'clock—substitute coffee and bread.
5 o'clock—cabbage and potatoes.
7 o'clock—a slice of bread.

I asked Mrs. Clara Weyl, who is town councillor and head of Child Welfare Work, for information. She says:

"In the course of time undernourishment has had such an influence on every child in Germany that each child ought to have a special cure. But of five hundred thousand Berlin children we are now able to feed an extra meal to seventy thousand a day this winter, and only six thousand could be placed in homes and have special supervision and medical care. And then we could not have done this but for the vast amount of American food by which the National Child Feeding Organization is supplementing our means in public feeding centers and institutions."

"The housing problem together with the lack of food necessitate in many cases a complete removal of the child from his family. The children are being sent to hundreds of institutions in the neighborhood of Berlin, in the mountains, and the seaside."

The children sent to institutions (it is feared that half of these must close for lack of means) have to bring their own bed clothes and towels. Since the parents are rarely able to furnish this equipment, the welfare department has to provide for it. Recently, two million marks from foreign (Danish, mostly) donors were spent in getting long needed towels and a bale of sheets.

Old army barracks at the Baltic make now very serviceable houses for 1200 weakly Berlin children, who are allowed to stay six weeks each. There were no books, no toys, no tools; no pastime of any sort for rainy days in these barracks. Fifty dollars bought all!

Out of 458 kindergartens in 1917, there are only 280 left. Nearly all of these are now in serious danger of being closed.

What impressed me in my observations —running over a month—is not spectacular cases of individual poverty, for I think individual cases and small groups could be duplicated in London and New York—but the appalling fact of a *whole population* being underfed. It is the terrible sliding of masses toward the bread line and below—with consequent demoralization. This is happening also to a people who as well as any on earth could care for themselves, if they had a chance; a people that are painstaking and patiently facing the situation with quiet heroism. I am impressed also with the ability of those who are leading in the fight with poverty.

Berlin's people are people for whom I have too much self respect to ask

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virtue to which she was lifted during the war by this same propaganda. Such a leveling process is certainly not pleasing, but it has got to go on in order that justice may be done.

In regard to your other point—namely, UNITY's perpetual disparagement of the church, may I say that, so far as I am responsible for this attitude, I have no apology to offer, as it is deliberate. I believe that the church in all its denominational branches is today a scandal and a disgrace, a failure in every higher ethical sense of the word, and nothing pleases me so much as the fact that the people are finding this out today and are turning their backs upon the institution. Furthermore, I cannot agree with you that the substitution which I offer of new churches for old is "brass as compared with gold." I would put it the other way round. Of course, you have just as much right to your opinion as I have to mine; but it is also true, is it not, that I have as much right to my opinion as you have to yours. In justice to myself, I cannot refrain from asking you, since you care enough to question my position, to examine my full statement of my position as given in my recent book. I have stated my case in this volume and am ready to stand by it.

As regards your statement that I especially disparage the Episcopal Church, may I say that I have been totally unaware of this fact and am deeply grieved that I should have given any excuse for this charge. I must have given such excuse, else you would not have gotten hold of such an idea from my editorials. As it happens, many of my friends are ministers of the Episcopal Church and I enjoy closest association with them. In recent issues of UNITY, I have lauded to the skies two of your most distinguished churchmen, recently dead—namely William Austin Smith and Bishop Williams—both of them Christians of the truest and noblest type. I have again and again praised Dr. Grant and sustained him in his wonderful work. Men of the Manning type, however, I fight, and fight hard, not because they are Episcopalians, but because they are bigots. May it not be possible that you are confusing my opposition to certain men and certain policies with opposition to the Church itself? Please believe me when I say that I am not conscious in my own mind of any especial feelings against the Episcopal Church as apart from others, and accept my assurance also that I shall endeavor in the future to do all that I can to keep myself free from giving any impression of this sort to UNITY's readers. J. H. H.

charity. The masses who are suffering are as guiltless of Europe's condition as are the masses of America and England. Through war, embargo, treaties, invasion, these masses—a part of the human family—have been caught between the grinding stones.

I have been impelled to state a few of my observations, with the hope that the sight of the great suffering, and the impending slump of a great people, may move right-minded and generous hearted people to rejoice to come to the help of the heroic workers in their titanic struggle. They need sympathy, they need money — tremendously. There is no place on earth where a dollar, a pound, can go further than in Germany.

I asked Dr. Hertha Kraus to tell me what could be done with $5.00 or 1 £. She replied :

$5.00 or 1 £ will buy milk for 20 children for one month; or will buy a warm dress, coat, shoes, underwear for one child; or will send one child to a home for 100 days.

$10.00 or 2 £ will do twice as much.

$15.00 or 3 £ will furnish fuel for a small institution for 3 months.

$25.00 or 5 £ will furnish the supplementary meal at the school feedings for 25 children for 3 months; or will furnish a new hut for 100 children.

$100.00 or 20 £ will provide fuel for a large institution.

Every gift will contribute to the fund of good will—which is sadly needed in Europe; will encourage the leaders in the battle; will prevent disease, suffering and death.

Contributions—in personal checks or in New York or London drafts—should be made out in dollars or pounds (not marks), in favor of Clara Weyl, Town Councillor, Rathaus, Berlin, Germany.

—*Sydney Strong.*

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